

RECOMMENDATION OF HIS EXCELLENCY
THE BISHOP OF TRENTON, N. J.

I wish to recommend herewith most heartily the Apostolic work of the Missionary Sisters of Our Lady of Africa. Their work is truly Apostolic and is most dear to the heart of our beloved Holy Father, Pius XI, the Pope of the Missions. Any encouragement that you may give to them will be blessed most abundantly by Our Divine Master, JESUS CHRIST, who died on the Cross that all men may have Eternal Life. This Congregation of Missionary Sisters of Our Lady of Africa, we have made our very own in the Diocese of Trenton. Their work I have deemed most worthy of my special protection and I commend them most heartily to our good priests and faithful people.

Imprimatur:

+JOHN J. McMAHON
Bishop of Trenton,
Trenton, N. J.

Remember the Orphans

THE WHITE SISTERS are caring for almost a thousand little children in their Orphanages who have but one fault: INSATIABLE APPETITES! In these days of *depression* this is a serious fault indeed and the future would be very gloomy if the Sisters did not count on the assistance of the Little Flower of Lisieux, to whom they have entrusted the care of their orphans.



Daily folding their hands together, these little ones ask their holy protectress to shower heavenly roses upon their benefactors.

Any offering, no matter how small, for the ORPHANS' BREAD will be greatly appreciated by the Sisters. In return benefactors will have the prayers of these little ones and, better still, the blessing of Him Who was once a poor child Himself and who said: "As long as you did it to one of these my least brethren, you did it to me."—St. Matthew XXV.

For information apply to Rev. Mother Superior, 319 Middlesex Avenue, Metuchen, N. J.

The Messenger of Our Lady of Africa



Published and edited with ecclesiastical approbation bi-monthly by the Missionary Sisters of Our Lady of Africa (White Sisters), Metuchen, N. J.

Subscription One Dollar a Year

Entered as second class matter December 15, 1931, at the post office at Metuchen, N. J., under the Act of March 3, 1879.



Legal Status of the Mohammedan Woman in Northern Africa

Evolution and Reforms (1)

WHAT is the position of the native woman in Northern Africa, which today is open to the influence of European civilization? The wave of emancipation of the female sex, which has swept over the East, affecting the social life of women of all classes, has had no effect on the social conditions existing among the Mohammedans of Northern Africa. Whereas in Constantinople, many women are called to the bar and in Crimea and Turkestan, Mohammedan women may be delegates to the rural Soviets, the native women of French Northern Africa are still the slaves of their ancestral customs, which keep them secluded, thereby preventing contact with the European part of the population.

A woman may not appear on the streets unless she is heavily veiled; her door is closed to strangers; nothing is known of her, outside of her home, unless what her father or her husband cares to reveal; her thoughts, her ambitions, her sorrows are a jealously guarded secret. A few have thrown off the bonds, but these are exceptions. There is no concerted movement of reform,

And how can this reform be brought about? It can be brought about through women only, and these must be Religious women, because the Mohammedan, being profoundly religious, will more readily permit Sisters to invade the privacy of his home.

Cardinal Lavigerie understood this very well when he stated that: "Only Sisters will be freely admitted to the society of the Mohammedan and pagan women. Only they, through their charity, their kindness and their tact, can touch the hearts of their heathen sisters and make them realize their degradation, by setting before them a Christian example of moral rectitude, of nobility of purpose and achievement" and it is for this reason that Cardinal Lavigerie founded the Congregation of the Missionary Sisters of Our Lady of Africa, whose aim was to be the regeneration of the native woman.

The role of the native woman is one of life-long inferiority and subjection. The birth of a daughter is looked upon as a misfortune. The congratulations and festivities which surround the birth of a boy are replaced by the condolences of friends and relatives when the unwelcome baby girl appears. In prayer, the Marabout calls down the blessings of heaven in these words: "God, give us health, plenty and many sons; and guard us from sickness, poverty and daughters!"

If the child be a daughter, she will not be given the same care as a son. She will have to help her mother to supply wood, draw water and milk the goats. She will have to attend to the

younger children and carry them on her back in the traditional manner. She is expected to obey her brothers, who may even punish her if they deem it necessary. She is usually docile but her bringing-up is no better than her brothers', for the parents do nothing to curb the evil inclinations, nor to develop the good qualities, of their children.

Until the age of twelve or thereabouts, the girl is free to go about out of doors at her pleasure, but after that she is secluded, she must not leave her home alone, nor unveiled. The time has come for her father to choose a husband for her, or to marry her to the man to whom she has been promised since her infancy. She has no voice in the matter nor would she dream of refusing. Her father has the right of "djebet" which allows him to dispose of his daughters in marriage as he wills. She must now leave her home and live with her husband's family, where, in obedience to her mother-in-law, she takes up her household duties. And soon, alas!—too soon, this wife of fourteen is the mother of a child, a tiny weakling, who has a small chance of surviving.

How can this mother, who was a child but yesterday, care for a baby and understand the duties of a wife? She has learned to prepare the couscous (native food) and she has been taught to weave; these are her only qualifications as a housewife. Under these conditions how will she fulfill her task, what will be her moral and intellectual life, and what will be her position in her family and her social standing?

Tribal customs determine the mode of living for the native woman, and these customs vary according to the different tribes and the regions they inhabit. The Berbers have scrupulously kept to their old traditions, and the fate of the Kabyle woman is a pitiable one. The Arab woman of southern Algeria, where primitive customs also prevail, has, however, a somewhat better existence, and along the northern coast, there is a movement towards emancipation, which is steadily increasing.

The Kabyle woman.—The Kabyle woman is mountain-bred; hardy, industrious, intelligent, devoted and willing. Her natural cheerfulness helps her to endure her unhappy lot. She is brave but quarrelsome and an artist at invective, as anyone may judge who hears her insulting an enemy. She is vindictive and never forgives an injury, and she will resort to any means, even poison, to wreak her vengeance on an offender.

She is not obliged to conceal her face behind a veil, nor must she live a secluded life. It is not the Koran which controls her habits, but the "Kanowns" of each tribe. These are written

or passed on by word of mouth, from one generation to the other by the "Akel" or elders.²

The young girl is not consulted on the subject of her marriage, and the stipulation of the Koran that a girl's dowry be an essential condition of her marriage is not taken into account in Kabyle customs; her father, and if he be dead, her brother, her uncle or any male relative, sells the girl and collects the sum of money called the "thamamth."³

The Kanouns formally deny a woman's right to the thamamth. The Kanoun of the Ait-Khalifa tribe specifies thus: "A wife may not claim the thamamth paid for her. If she is in need, she may live with her own family or with her husband's." And the Kanoun of the village of Azeffoun says: "A woman has no claim on the thamamth paid for her. This money belongs to her father, her brother, or to the relative who has given her in marriage."⁴

What are the rights of a wife? Her husband must protect her, clothe her and feed her, but the Ibethran tribe Kanoun states: "A man may clothe his wife and treat her as he wishes; she has no right to complain."⁵ And how would she dare to complain when her husband has the right to beat her, stone her or stab her, provided he stop short of homicide.⁶

The Kabyle woman says: "To beat us is man's right and God's will. It has always been so." She is a servant in her own house, and she is liable to be cast out if it suits her husband's whim. He may repudiate his wife at any time and for the slightest reason; she has no recourse and has no right to seek a divorcee. The cast-off wife must return to her parents, and if she marry again, the second husband must pay to the first the "lefdi" or price of repurchase which may exceed the amount of the thamamth. The woman's parents can exact a supplementary sum, called the thimerma.⁷

In the presence of her husband a woman must adopt an attitude of perfect submission. She must not partake of his meals, nor ever call him by name, nor walk by his side. He seldom speaks to her, and then, as briefly as possible. If he is starting on a journey, he takes leave of all his family except his wife. During his absence he will write to his son, be he no more than two or three years of age, but never to his wife. But if there is hard work to be done, it is she who must do it. It is the wife who will carry on her back heavy loads of stone, if a house is being built; it is she who will carry loads of wood and forage, and she must also grind the wheat for meal, mould and bake the pottery, whitewash the walls and weave the cloth for the burnous and the blankets. All this she does willingly but her great fear is that she may bear only daughters, in which case her only reward for all her hard work will be that her husband will repudiate her and send her back to her family, where she will be looked upon as a burden and a disgrace. Her only guarantee of happiness is the birth of a son, which will ensure for her a certain degree of respect and permanence in her home. The mother of a son wears a special ornament on her brow that all may know of her achievement and that her friends, greeting her, may be reminded to say: "God guard your son." Her husband will now show her some consideration; in honoring her, he honors his son, but woe to her! if the boy fall ill.

A young caid a man of forty came to the hospital one day with his wife and infant son, who was dying. While the father was gone for the doctor, the mother confided her troubles to the Sister. If her son died, her husband would cast her off. She was his eighth wife and the others had all been repudiated because they had borne no sons or because their sons had died.

In view of these facts, it is easy to understand that the wife takes no interest in the prosperity of a home which she may be summoned to quit any day. She steals from her husband to give to her parents to whom she may have to look for shelter, or her

ill-gotten savings will be hoarded for her old age or her widowhood, for she will have no part in the fortune left by her father or her husband when they die.

In by-gone days, the Kabyle woman might inherit "ab intestat" and her succession rights were dictated by the Koran; but in 1748 a council of notables of the principal tribes abolished these rights and, to commemorate this revision of the law, two cut stones, taken from some Roman ruins, were set up as a monument at Djemaa-Saharidj, where it may be seen to this day. We find the reason for these measures in the Kanoun of the Ait-Khalifa tribe: "The property owned by our tribe must not go into the possession of strangers through women."⁸

A woman used to transfer to her husband, perhaps a stranger to the tribe, and to her children, a portion of the family holdings which she had inherited from her father, thus subdividing the family property. The Kanoun of 1748 intervened to maintain the integrity of the family's title to its hereditary possessions.

Since that date, a woman can only claim from her father's estate, and from her husband's if she has sons, sufficient to feed and clothe herself. "It would be dangerous," says the Kanoun, "to give her more than this," and the Kanoun of the Ait-Ferah orders that any man who proposes to give women the right to inherit will be fined 50 reals (about twenty-five dollars at that time). However, in some tribes, for instance, among the Ait-Ousammer, a man may bequeath to his wife, his daughter, his sister or his aunt, the usufruct of a part of his fortune equal to what would be her share according to the Koran. When the beneficiary of this usufruct dies, all rights to it revert to the male heirs of the owner of the property.

In other tribes, when a man, in opposition to the Kanoun, wishes to bequest to his daughter the usufruct of his property, he has recourse to the law of "hobous."⁹

The Kabyle laws protecting the integrity of family property derive from the Kabyle's conception of family rights, which is entirely different from the European's. In America, a family consists of a married pair and their children; in Kabylia, it is patriarchal and consists of the husband, his father, his brothers, his uncles and his male cousins to a certain degree, and according to their loyalty to the traditions of the family. The woman is introduced into it to bear children and not to form, with her husband and offspring, a separate or independent branch. Thus, she is subject, not only to her husband but to his family and if they are dissatisfied with her for any reason, they may



Kabyle Women an

use their authority to have her expelled even against her husband's wishes.

But a woman, if she be the mother of sons, may look forward to the time when she will attain a position of authority in her own home and to such an extent that her word will be law. She has no voice in public matters but, through her influence on her husband who consults her in all his affairs, she is a power to be reckoned with. This state of things will not come about until she is "the old woman," as her sons call her with respectful intention

after having settled by mutual consent her dominating position in the family councils. From an object of contempt she has become an oracle and nothing is done without her consent. She chooses her sons and daughters-in-law and, before consulting her husband, arranges the marriage of her children with the women relatives of the husbands and brides-to-be.

One of her privileges is that she may now pray formally. Until then, she was not worthy to utter the words of the pious formula. She had to observe the strict fast at "ramadan," but, excluded from a share of the paradise which her men-folk would one day enjoy, she was not even permitted to mention God in the same words as a man might use to express his worship. Even her religion must be inferior to her husband's, and thus, what might be her greatest comfort is denied her and her moral standard is low. She hardly knows the difference between good and evil. Intellectually, her life is a void, and her ideals rise no higher than her ambition to satisfy her material wants. Tell her that she is sure of food for the winter, something better than a steady diet of acorns, and she will be perfectly satisfied with her lot.

There are some exceptions. One may come in contact with a few women, who have a sense of honor and personal dignity which is evident in their attitude, their speech and their manners. A woman of this description will not, for instance, allow her chil-

eren to keep stolen goods, even if they have not been detected in the theft of them. The French occupation has done much to improve the position of the Kabyle woman.

In 1903, in response to an appeal of the Kabyles, the government instituted a law to abolish the Kabyle custom, by which a wife formed part of her husband's possessions, and after his death, became the property of his heirs, to be remarried at their pleasure and for their profit.

In 1921, the Kabyle woman was granted the right to sue for a divorce, if she was ill-treated by her husband.



women and Children

In 1929, by a decree of the eighteenth of August, it was made legal for a woman to apply for her French naturalization papers without her husband's consent. On the second of May, 1930, in conformity with the wishes of the Kabyle notables openly expressed since 1923, a law was passed, fixing the marriageable age at 18 years for boys and 15 for girls, and exacting a formal betrothal before the marriage.

On the nineteenth of May, 1931, the women of greater Kabylia were conceded the right to claim a part of the usufruct of the estate of their deceased husbands and parents.

These reforms are beneficial but incomplete, and the Kabyles themselves are asking for further measures.

In 1926, Mr. Ali Hacène, a spokesman for the better informed among the Kabyle population, said in the course of a lecture before the Société de Géographie d'Alger: "Some remedy must be found for the position of the Kabyle woman, but the natives, even those of the cultured classes, can do nothing for themselves. France must intervene with new laws and the strict enforcement of them; laws which would regulate the difficult question of the social standing of women and define their rights." Mr. Ali Hacène, a partisan of rapid reforms, suggests that the French civil code replace the Kabyle Kanouns.

Mr. Ameur Tahar, Councillor-General for Fort National, is of the same opinion. He believes that Kabylia should be Europeanized; it is evolving on the lines of French civilization and this movement should be encouraged. The part of the population which has adopted modern ideas, sponsors reforms in the interest of women. However, owing to the mentality of the majority, it would be rash to try to impose drastic reforms, and any move in this direction must be undertaken with due regard for the prevailing conditions. Prudent and tactful legislation can do much to improve the existing state of affairs.

(To be continued)

SISTER MARY ANDREW
of the Sacred Heart.

¹—Report sent in to the "Academie des Sciences Coloniales" February 18, 1931

²—Hanoteau and Letourneux: "La Kabylie et les coutumes Kabyles" Volume II

³—Hanoteau and Letourneux, op. cit., Volume II.

⁴—Eod. loc., Volume III.

⁵—Eod. loc., Volume III.

⁶—Eod. loc., Volume II.

⁷—Eod. loc., Volume II. A decree of the 19th of May, 1931, forbids a husband, who has repudiated his wife, to exact from his wife or her family the payment of a sum exceeding the amount of the thamamth, but will this be respected in view of the existing customs?

⁸—Hanoteau and Letourneux, op. cit., Volume III.

⁹—The houbos or wakf consists in giving for the benefit of religion a certain sum or piece of property, the interest or profits accrued from which may be temporarily conferred on the person or persons mentioned in the deed or gift, the giver himself being, if he so wish, the first beneficiary. Such gifts are unalienable.

A DEPARTURE FOR AFRICA

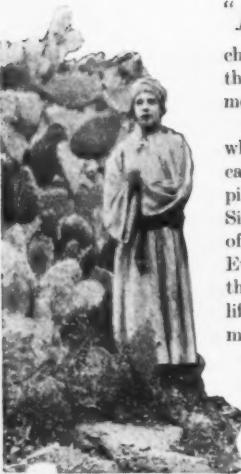
THE two first Candidates of the Metuchen postulate opened in 1931, sailed on the Montrose, September 1st via Algiers.

Eight other postulants from Canada embarked with them. These generous souls willingly and joyfully give up the rest of their lives for the christianization of the pagans and Mohammedans of Africa.

May a legion of fervent American girls follow in their footprints to co-operate in the evangelization of the "Dark Continent" where millions of souls are ready to be harvested.

The Ways of Providence

CECILIA TELLS HER STORY (*Continued*)



"A FEW weeks later, it was the feast of Corpus Christi and some of the children begged to be allowed to see the procession of the Blessed Sacrament, and I followed them.

"Sister was reading in a big book while waiting; it was an illustrated catechism. We caught sight of the pictures and asked all about them. Sister began to explain. She spoke of the Creation, the fall of Adam and Eve, the promise of a Redeemer; all this was extremely interesting, but the life and death of Jesus touched me most deeply. His miracles proved He had taught the Truth and that He was really the Son of God; and, what was more, His unlimited love for mankind had won my heart.

"All that the Arabs do and say is the extreme opposite to what Jesus taught and did. The dying

Saviour's words were constantly on my lips: 'Father, forgive them, for they know not what they do!' Could anything be more contrary to Mohammedanism? For the least offense, the followers of the Prophet reply with insults and curses.

"As the procession passed, Sister knelt down in adoration. I too, bent my knees, while the others looked on standing. I understood more than ever what I was to do, but it still seemed so hard. However, Jesus was to smooth my path and lead me by His grace.

"Until then, I had continued to live alone in mid-forest near the Marabout but that could not continue much longer. People began to talk, and the Sisters, knowing my situation, suggested my joining their orphans; otherwise, I could not continue frequenting the workroom, for I lived too far to walk the distance alone.

"It was hard to decide, for I did not then understand the easy way Divine Providence was opening to me. To give up my liberty seemed hard. On the other hand, I was very much interested in my work; besides, I was obliged to earn my livelihood.

"Suddenly, I thought of my protectress, the lady for whom my parents worked when I was small. I went to her and explain-

ed my situation, and she decided to keep me, provided I would help with the housework.

"But this arrangement did not last long, for God wanted me beneath His roof. One evening when I returned from the workroom, I found the door locked and a neighbor told me my protectress, fearing a strange illness coming on, went to her daughter's to be cared for. There was nothing else for me to do but to go back to the Sisters'.

"I was very sad that evening and the Sisters, seeing I tried to hide my tears, spoke to me so cheerfully that I was deeply touched. I felt they were the only ones who cared about me; in fact, the Sisters were so good and kind that I spoke to one of them about all that lay so heavily on my heart; then I felt better.

"It was decided I would remain at the Orphanage. I found the older girls very congenial, and, although for the first few days it was all so strange, I soon got used to my new home. Seeing the children go to the chapel and to catechism, I begged to be allowed to follow them; this became the best time of the day. When we spoke of what we had learned, Sister was always very reserved with me. I liked that, for I felt more free; were I pushed on, I would have been less confident.

"The smaller ones, in their childish way, would point me out and say: 'She never prays.' Their remarks hurt my feelings, and I even complained of them to Sister who scolded them and there was an end to that difficulty.

"My Mohammedan beliefs had not yet given place entirely to what seemed better and at night, when nobody saw me, for I waited until all in the dormitory were asleep, I would get up and perform Mohammed's prayers; then only, would I close my eyes in sleep.

"To all appearances, I was at the Orphanage but for a time only. I did not spend the whole day there, for I continued to attend the workroom. Although I was happy to be there, safe and well cared for, it was hard to be despised by my old acquaintances at the workroom. They would say it was not right to live among Catholics, and to count on becoming one myself. This was too much for me, and I hoped that my protectress would soon be cured so that she would take me back to her home again.

"Meanwhile, I continued studying the True Faith, and I learned how to appreciate the things of God, so that when my benefactress did come back home, I refused her kind offer to take me again. Mother Superior told me to do as I

PRAYER for the Conversion of Africa

¶

O thou, Our Lady of Africa, whose stainless heart is full of mercy and maternal compassion; consider the deep misery of the Moslems and other infidels of Africa; remember that the souls of these poor infidels are the work of the hands of thy Divine Son, that they have been created to His image and redeemed at the price of His Precious Blood. Do not allow, O Mother of mercy, that these unhappy people, who are like us thy children, should continue to fall into hell, despite the merits of Jesus Christ and the most cruel death He suffered for their salvation. Obtain for them knowledge of our holy religion, and grace to love, to embrace, and to practise it faithfully. And since thou art the Mistress and Sovereign of Africa, O Queen of the Apostles, be pleased to choose and send legions of holy missionaries to these abandoned countries, to conquer them, to rescue them from death and Satan, and to bring them into the fold of Holy Mother Church. So shall we be all united in one and the same hope and in one and the same love, in thy stainless heart, and in the adorable Heart of thy Divine Son our Lord Jesus Christ, who was crucified and died for the salvation of all men, and who rose full of glory and liveth and reigneth in the unity of the Father and the Holy Spirit, world without end. Amen.

Our Lady of Africa, pray for the Moslems and other infidels of Africa.

(100 days. Leo XIII. June 30, 1896.)

pleased; so I preferred to stay. I had begun to see how God had allowed my sister's illness and all the hardships that had followed, so as to lead me to the Truth, and I began to thank Him.

"In my fervor, I thought my desire to be baptized would soon be gratified, but alas! many other difficulties awaited me. After a few long years, my father, knowing I was old enough to be married, came back to sell me. He had heard that I was at St. Charles' and came to take me back home. He suggested it gently at first, but when he saw I was not inclined to leave the Orphanage, he got angry and threatened; but that did not change my mind in the least: 'I won't go home with you; when mother will be there, I'll see.'

"Seeing how firm I was, he went away. He obliged my mother to leave my invalid sister and return home. The following week he came back to St. Charles', this time with my mother and younger sister Ouardia, who was to persuade me to return home with them. But Ouardia, who had never entered a well-built, spacious house like St. Charles', and to whom all was new and grand, forgot my father's instructions and, instead of coaxing me to go home, declared:

"I want to remain here with Fathma."

"To my great surprise, my parents consented to allow her to stay a few days, probably, to tell what I did; but the dear child was too young to act as spy, and only thought of playing and looking at all that was so new to her. When my parents came back, she stated:

"Fathma never prays with the Sisters."

"But before my father came back again, Mother Superior called me and said:

"Fathma, I think you should obey your parents. As they insist on having you with them, go home, and if you are good and obedient, and pray for light and strength, God will help you to become a Catholic in the end." After having suffered so much to find the way to God, now that I was ready to embrace the Truth, was I really obliged to leave it? It did seem very hard. But I was consoled in thinking how paternally God had led me so far and I confided myself to our Blessed Mother's maternal protection. I was sure she would help me in my distress.

"I thought my heart would break, as I crossed the threshold of the hospitable house where I had been received with so much kindness when abandoned by all. . . .

"Once back home, I did my best to show my affection for my parents, by making myself as useful as possible. A few years' separation had not lessened my love for Mother, by whose side I worked all day, and my often repeated praises of the dear Sisters made her think better of them.

"Exteriorly, I was faithful to our Mohammedan customs, and mother was persuaded that my desire to become a Catholic was nothing but talk.

"One evening I said: 'Mother, you know the Sisters began

to teach me a great many things but I did not have time to learn anything thoroughly; suppose, you let me go back to continue to learn, at least for a little while every day? Then, if ever you or father became ill, I could support the family.'

"That, child, never," she answered. "You are far too big to go out alone. I would rather see you stay there for awhile."

"It was more than I had hoped for and, as mother did not seem to be opposed to the idea, the next day, with fear, I attempted to take up the question with my father. To my great surprise and satisfaction, he consented, and so one early morning, as if in a dream, I was on my way back to St. Charles'. I know I owe it all to the Blessed Virgin, for I had recourse to her in my difficulty.

"Mother would often come to see me and her advice was always the same: 'Learn to write and work well, but you must never pray with the Catholics; be faithful to your religion.' Ouardia, after her short stay here, had declared by God's truth that I never prayed, while the Sisters did so all day.

"A few happy months passed under shelter close to God; then, as the Ramadan approached, Mother obliged me to return home again, because she was afraid the Sisters would prevent me from fasting. I remained there a whole month. Oh! how long it seemed, without Mass and a visit to the Blessed Sacrament. . . . I could not even pray at ease, for I had to be very prudent. Only after sunset, when mother would prepare our meals, was I left alone. Then, I used to kneel down and say my prayers; however, the thought that God does not insist on outward form, but that a prayer coming from the bottom of our hearts is even more acceptable to Him, greatly consoled me. After all, it is the intention that counts with God, and nothing else; I was convinced of the fact.

"I returned to St. Charles' again after the Ramadan, but not before overcoming many difficulties, for I was to be sold in marriage. You know, Sister, that a Mohammedan girl is not free to choose her husband, but that she is obliged to follow the man to whom her parents sell her. There had been several occasions before this one, but each time I had protested, and my parents did not insist. I was indeed very fortunate, for parents are rarely docile in these circumstances; but the memory of the unhappy days they had assured my sister by the poor choice of a rich husband kept them from forcing me.

"Still, I think it was due, rather, to Divine Providence watching over me, because I was nearly seventeen, and a girl who is not married at that age is a dishonor to her parents; moreover, they could count on a large sum for me, because, having more or less of an education, which few Mohammedan girls can claim, and being capable of doing the different kinds of work which I learned at the workroom, made more me valuable than the ordinary girl.

"All this made me very uneasy and I prayed for Divine

Several Good Ways to Help the Missionary Sisters

<i>The perpetual adoption of a Missionary Sister.</i>	\$2,500.00
<i>The annual adoption of a Missionary Sister . . .</i>	125.00
<i>To support a dispensary for a year. . . .</i>	40.00
<i>The annual adoption of a child in one of the Sisters' orphanages</i>	40.00
<i>To ransom a woman or young girl for a Catholic marriage. . . .</i>	20.00
<i>Provide bread for a child, monthly</i>	1.00
<i>To build a hut for a patient in Central Africa. . . .</i>	10.00
<i>To support a leper in a hut for a month</i>	2.00
<i>To clothe a girl so that she may go to school for a year</i>	5.00
<i>To keep a sanctuary lamp burning for a month. . . .</i>	1.00

Spiritual Favors and Advantages

All those who help the missions in one way or another will share in the Masses, prayers and good works offered up daily by the Missionaries and the natives for their Benefactors.

Three Masses are celebrated every month for the intentions of the Benefactors.

Help with great fervor. Mother Superior soothed my anxieties and encouraged me with her kind words, and when the decisive moment came, when I could no longer prevent the realization of the path prepared for me, she told me that, thanks to the donation of a benefactor, she would pay the high price that was promised for me, if my parents would consent to give me my liberty instead of having me married. They accepted the offer and oh! how happy I was, and how thankful to God, for at last I could become His child.

"I was baptized on Holy Saturday, and received the name of Cecilia. I appreciated the grace so much more for having waited so long. The ceremony was very quiet and on Easter Sunday

I received Jesus for the first time in my heart, and all I could utter was 'My God, I love Thee! I thank Thee! O Jesus, let me remain forever Thine!'

"The memory of that happy day will never be effaced, and each time I have approached the altar-rail since, I offered myself to Jesus to be His spouse.

"Will I ever see my wish realized? God only knows, but do pray for it, Sister, and pray also that the Almighty will enlighten my parents before it is too late, so that in Heaven we will not be separated as we have been during so many years here below."

SISTER MARY W. S.

(To be continued)

The Mission Guild of Our Lady of Africa

THE Mission Guild of Our Lady of Africa was established by a few zealous young ladies of Jersey City to aid the missions under the special protection of our Lady, Queen of Africa. The conditions of admittance is very easy. The members of the Guild promise to contribute every week a certain small amount for the support of our Lady's missions.

As a reminder of their promise and at the same time in order to facilitate the putting aside of this small sum, the members, at their enrollment in the Guild, receive a little bag in which they keep their weekly offering. At the close of every ten weeks, the promoters collect the total for the mission.

Who would miss five or ten cents a week? However, this small amount donated by several at the end of ten weeks is no less than a fortune in Mission Land where it is always *Depression Time*.

Who can estimate the number of hearts, living tabernacles, in which God will reign, simply because a nickel or dime was put aside each week for the missions? And who can conceive the reward that Our Lady of Africa will obtain from her Divine Son for those who help to extend His Kingdom among Mohammedans and pagans?

Rejoicing at the extension of the reign of Christ our King, through the efforts of these zealous young ladies Reverend Mother St. Jean, Superior General of the Missionary Sisters of Our Lady of Africa, addressed the following letter to the promoters and members of the Mission Guild:

Algiers, Africa, August 2, 1932.

*Members of Our Lady of Africa Mission Guild,
Jersey City, New Jersey.
Dear Friends:*

It was an agreeable surprise to hear about the wonderful extension your Mission Guild, recently established, is taking. The success already achieved clearly manifests a good organization as well as a great missionary spirit, and it foretells of a bright future. Be assured,

that I appreciate your every effort and wish to offer you my sincere congratulations.

If God has promised a reward for a glass of water given in His name, you who second the Missionary Sisters, what have you not the right to expect? It is true, we Missionaries come in direct contact with souls, teach them, nurse them and bring them tidings of catholicism, but alas! without prayer and alms we could accomplish but little; so it is due to the co-operation of generous souls that the Missionaries, with God's grace, are converting so many heathens to the True Faith.

My dear Friends, when our Blessed Lord calls you to your eternal reward, you will be amazed to find a number of souls, that your efforts have helped to save, anxiously waiting to welcome you amid transports of joy and gratitude. But it is my earnest prayer that even in this life God will reward you with many spiritual and temporal blessings.

It is with great pleasure that I cordially thank you, dear promoters and members of the Mission Guild, and in recommending to your good prayers the conversion of the Africans. I also promise you the prayers of the White Sisters.

Yours sincerely in our Lord,

*Sister St. Jean,
Superior General.*



May the example of the zeal displayed by the young ladies of Jersey City inspire other mission lovers to form a Guild among their friends. Their efforts would be a tremendous boon for the African Missions and a source of great merit for themselves.

Special spiritual favors are granted to Promoters and three Masses are said monthly for the living and deceased members of the Guild. Moreover, they share in the good works accomplished by more than a thousand White Sisters and in the prayers that are said for them every day in all their convents.



"The most divine of all divine things is to co-operate with God in the salvation of souls"
—St. Dionysius.

